

114 /102 cont./ able to describe his impressions in a clear and lively manner. The conditions he sketches can still be recognized as typical of South Celebes, but at the same time it is apparent that much has changed. His description will first be reproduced here. Then my own data will follow, /103/ and in the process we will be able to point out a number of times what has remained and what has changed.

554 "...the higher the nobility to which one belonged, the
565 more did one possess the privilege of impunity. The little
571 man almost completely lacked protection against the pre-
sumptions and vexations of the Anakaraeng. As a result he was forced to look for protection from those who caused the evil condition, namely, the nobility. The latter undertook the protection, but conditionally, that is, the Anakaraeng demanded a certain measure of subjection of his protégé. From this a relationship developed to which we refer as "being a follower," but which is described more characteristically and accurately by the Makassarese word for follower, Ana ana. (Ana signifies "child," Ana ana, "little child.") Between the Anakaraeng and his protégé there existed, therefore, the relationship of a great and powerful man and a little child.

571 "The follower was obliged to recognize the Anakaraeng as
675 his master (karaeng). He was forced to accompany him while hunting and on his travels, to help him in various agricultural activities, to bring his small presents, and to perform services at his festivals. He was obligated to assist him if he was threatened or attacked, or if he had to avenge an insult. In a word, he had to follow his master (minawang) and carry out whatever he was enjoined to do. The Anakaraeng, on the other hand, assumed the responsibility of guarding his ana ana against any arbitrary treatment, and if they suffered alleged or actual injustice, he took their side. The relationship was so close that to insult a follower was equal to insulting his

571 /103 cont./ master, and the latter already felt offended if
675 one of his followers so much as received a poor reception. If
a follower's horse or buffalo were stolen, the master would
say: 'My buffalo or my horse is stolen,' and he would leave
no stone unturned to get back the stolen property and to avenge
himself upon the culprit -- more accurately, the one who
insulted him --, for he would not dream of handing over the
thief to the authorized judge.

"The tie between Anakaraeng and ana ana was voluntary
and consequently could be broken. The Karaeng rarely dis-
missed his followers because of bad behavior. As a rule he
did so if the follower did not satisfy his far-reaching /104/
obligations or had been disobedient. The follower, on the
other hand, would choose another Karaeng if he thought that
he was being insufficiently protected, if his master demanded
too many services of him, or if, in his opinion, another
follower was more favored. Such a break in relations was
rarely resorted to, however, because the follower would incur
the hatred and vengeance of his former master.

"The Karaeng were also obligated to provide for the
material interests of their followers. They helped them with
paddy fields, with paddy, plowing, cattle, and sometimes
with money, for instance in cases of marriages and deaths.
Not all Karaeng, however, fulfilled this obligation; many
were more intent upon their own interests than upon that of
their ana ana.

554 "The higher the social standing of an Anakaraeng, the
565 more followers he had. Conversely, the more followers he
571 had, the greater was his standing and influence, and the
anakaraeng /sic/ who had the most followers was at the same
time the most prominent and the most influential.

571 "Followers consisted of distant blood relatives, people
[602] who from generation to generation had been the followers of
one single kin group, and people, frequently foreigners, who

178 /105 cont. / followers manifested itself have changed. The
571 general characteristics to be met with today are the following:

The higher person is connected with a number of lower ones, his people. The latter work his sawahs in the broadest sense of the word, that is to say, from the first tilling to the delivery of sheaves at his house. They take care of his maize gardens and guard his langsap trees when they bear fruit. They run errands for him in the pasars; they carry wood and water for daily use, do repairs on the house, manufacture the common utensils from bamboo or wood, and finally assist at a festival held by their master by performing the innumerable little tasks. On the other hand, those inferiors who are unmarried and live with their master have their food and clothing provided for them, and there is the chance that their master will let them marry and provide their wedding feast. Once they are married, the couple is provided with a dwelling and has a number of sheaves delivered to its house after the harvest. This lower person then lives apart with his family but remains in daily contact with his master by way of the tasks which he has to perform. Since he remains closely connected with his master, he is permitted to participate in the festivals that break up the monotonous kampong existence, and he shares in the social standing which is displayed on these occasions.

● [675] There is never a question of a firm agreement at the beginning of the relationship. The tie may be broken at any moment. Such a rupture, however, always takes place only gradually. An abrupt break is avoided, /106/ because this indicates quarreling and because it is thought to be better if one leaves before the conflict breaks out.

178 The tie between a higher person and his people is
557 advantageous to both parties in their striving to rise. To lose
558 a follower implies a diminution of social standing for the
571 higher person. Here his generosity to his people is of importance. The superior who has a reputation for making his

114 /251 cont./ The land-tax registers make a distinction
217 between lands in Indonesian possession and lands that have been
423 taken in pawn. In a calculation of the averages of the sawah
651 areas, these two types of land must be added together. The
land-tax registers are in excellent condition.

The Indonesian Notary

114 The so-called Inland Notary, kept in the adat community
217 office, which before the war began to assume an increasingly
675 important task, was still not up to prewar /252/ standards in
425 mid-1949. In 1940, 318 transactions were registered in
Borengloë, in 1946 and 1947, 36 and 56 respectively.

The purpose of this institution is to further legal certainty. Parties which enter into a transaction, can report this to the head concerned, and the latter is then obligated to enter this transaction in the register, and at the same time to give to both parties a summary of what was recorded by him.

In the columns are recorded in order: name and place of residence of the purchaser; name and place of residence of the seller; a description of the article; then its boundaries are indicated if it is land, and its characteristics if it concerns a buffalo; the sum that is paid or -- in case of an exchange -- the article with a similar description; and finally, the further agreements that are made subsequent to this transfer.

The adat community head makes an entry of the transaction if the local well-informed head of the kampong where the land is situated or from which the buffalo comes tells him that he has heard no objections against the transaction. The institution was popular because the native courts of law especially attached much value to the summaries produced by purchasers or pawnees at their sessions.

The personal care and interest for this institution on the part of the local heads varies greatly, and it is upon this that the number of transactions recorded appears to be directly

114 /252 cont./ dependent. Comparison of the figures accordingly
217 indicates little concerning the actual number of transactions
675 carried out in the respective territorial sections. A general
425 impression can be derived from this register of what is trans-
acted in a certain region. But no conclusions can be drawn
with respect to the number of transactions.

Of the 31 transactions recorded in 1948, 6 concern the transfer of a sawah; 5 the transfer of a piece of dry land; 16 the sale of buffaloes, and 2 the transfer of a sewing machine.

The number of buffalo sales probably approaches the actual number most closely, since in the case of transportation -- which is necessary in the sale to one residing outside the seller's adat community -- a buffalo pass is necessary, and some heads exercise a certain pressure for registration in the registry /253/ of the Indonesian Notary when such a pass is issued. The land transactions do not approximate the actual number by an estimated tenth part.

Misdemeanor Registers

114 In the register of misdemeanors (Rappor Kedjahatan),
217 which is also kept in the adat community office, the violations
674 and misdemeanors that are reported there are entered, and at
the same time those against whom the evidence is reported.
In the first six months of 1948, 15 were reported there, that is:
9 buffalo thefts, 2 maltreatments, 1 threat with the badik, 2
minor thefts, and 1 assault on a woman. Eight of the 9 buffalo
[177] thefts remained unsolved. This register was not introduced
until 1948; little can as yet be said about its effect.

Registers of Legal Matters

114 The registers of legal matters which are divided into civil
217 and criminal, are kept in the adat community office of Borongloë
671 when they concern "minor" matters that come up before the